

To: Board of Directors  
Canadian County Cowboy Church  
Yukon, Oklahoma

From: Charlie Dean, church member

Date: October 7, 2018

Subject: Same sex marriage; abortion;  
political activism and our 103(c) tax exempt status.

Dear Sirs:

I am responding to the document "**Protect Life and Marriage Act OK! Legally we can, morally we must**" that has been displayed in our church. The document is embarrassing and offensive to some people. The document has two sets of premises and resolutions. The first pertains to **same sex marriage** and the second to **abortion** and related services.

As for **same sex marriage**, I used to be very prejudice against gay people. Later I realized I was wrong and I now support gay rights and same sex marriage. People are born the way they are and everyone has different traits. It is wrong to berate and embarrass people who are different. The suggestion that prayer will change the way people are born is ludicrous. One may as well pray that a baby's blue eyes will turn brown.

As for **abortion**, after reading the New Testament in its entirety, I can make a better argument for legalized abortion than against it. Denying medical licenses to make it harder for women to have an abortion would drive abortion underground. The above-mentioned document encourages us to engage in activities that suggest that the Oklahoma legislature can pass a law that supersedes the U.S. Supreme Court. The congregation has no duty to follow **uneducated and ignorant suggestions**.

I am concerned by the pro-lifers' rhetoric, with little if any supporting biblical or scientific evidence. A pro-lifer's **ego and pride is a poor substitute for evidence**. Before assailing women and doctors, it would behoove spiritual leaders to have strong evidence to support their statements. Such statements are often taken as personal attacks, without the need to call any names.

While referring to some abortion cases, one speaker said that the U.S. Supreme Court and another court "voted against the heart of America." No evidence was given to support the statement. It is obvious that some speakers do not understand that only judges rule on Constitutional questions. While I appreciate enthusiasm for any opinion, a lack of knowledge or information should not drive church teachings. We can do better.

One operative question that underlies the document is **whether it is wrong to have an abortion or provide related services**. Our Bylaws provide no decision-making process to arrive at a clear answer. I see no compelling biblical evidence that would set out a procedure for arriving at a clear answer. The pro-lifers fail to suggested any method of settling the question. The pro-lifers fail to offer any biblical or scientific evidence in support of their agenda, and only **speculate** about the sinfulness of abortion.

Pro-lifers have failed to show facts and reason that supporters of legal abortion are totally wrong, or that they are using incorrect evidence, questionable assumptions, poor logic or bad reasoning, prejudice, or superstition. The subject of abortion is very controversial. It is often hard to talk about because it is so personal, involving individuals, relationships, families and extending to issues of marriage and the adoption of children.

**I have no stake in the outcome of the abortion argument.** It makes no difference to me how or what the evidence ultimately shows or supports. I do not like abortion any more than prostate cancer treatment. I simply consider the evidence or lack of it. I support a woman's right to legal abortion. If the evidence changes, I could change my position. While I do not want to support *abortion on demand*, I must support it if I am to be open-minded.

There is much activism masquerading as science or theology. Science progresses only by asking questions, not by avoiding questions whose answers might not further a particular agenda. I hope theology in our church does too. I prefer to have questions I cannot answer than answers that I am not allowed to question. Some people have used our church to promote opinions and political desires. **Some people left our church over this.** I hope the object of this church is to **make Christ known** and to worship with **country gospel music**. That is why I attend.

There appears to be no accountability for the few who use our church to affect politics. They do this while acting as though they represent some kind of moral authority, and as though their statements amount to Biblical law, and as though their opinion is such a decisive and overriding factor that it ranks above everyone else's right to act according to his/her own moral conscience.

We have a de facto policy of allowing some people to influence or sway others to take political action. Using our church as a tool to affect politics could jeopardize our **103(c) tax exempt status**.

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